**BS 102/502 Biblical Interpretation**  Dr. Daniel Lane / Kairos University

**Supplementary Handout, for Assignment #01**

**St. Augustine’s (± AD 400) View of the Parable of the Good Samaritan / Luke 10**

Cited from: Augustine, QuaestionesEvangeliorum,II, 19 –slightly abridged as cited in C. H. Dodd, The Parables of the Kingdom (New York: Scribners, 1961), pg. 1-2.

A certain man went down from Jerusalem to Jericho;  Adam himself is meant; Jerusalem is the heavenly city of peace, from whose blessedness Adam fell; Jericho means the moon, and signifies our mortality, because it is born, waxes, wanes, an dies. Thieves are the devil and his angels. Who stripped him, namely; of his immortality; and beat him, by persuading him to sin; and left him half-dead, because in so far as man can understand and know God, he lives, but in so far as he is wasted and oppressed by sin, he is dead; he is therefore called half-dead.  The priest and the Levite who saw him and passed by, signify the priesthood and ministry of the Old Testament which could profit nothing for salvation.  Samaritan

means Guardian, and therefore the Lord Himself is signified by this name. The binding of the wounds is the restraint of sin. Oil is the comfort of good hope; wine the exhortation to work with fervent spirit. The beast is the flesh in which He deigned to come to us. The being set upon the beast is belief in the incarnation of Christ. The inn is the Church, where travelers returning to their heavenly country are refreshed after pilgrimage. The morrow is after the resurrection of the Lord. The two pence are either the two precepts of love, or the promise of this life and of that which is to come. The innkeeper is the Apostle. The supererogatory payment is either his counsel of celibacy, or the fact that he worked with his own hands lest he should be a burden to any of the weaker brethren when the Gospel was new, though it was lawful for him “to live by the gospel”

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**Jerusalem**  is **the heavenly city of peace**, from whose blessedness Adam fell;

**Jericho**  means **the moon**, and signifies our mortality, because it is born, waxes, wanes, and dies.

**Thieves**  are **the devil and his angels**. (*= his demons*).

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**and beat him,** by **persuading him to sin**;

**and left him half-dead,** because in so far as man can understand and know God, he lives, but in so far as he is wasted and oppressed by sin, he is dead; he is therefore called half-dead.

**The priest and the Levite** who saw him and passed by, signify **the priesthood and ministry of the Old Testament** which could profit nothing for salvation.

**Samaritan**  means Guardian, and therefore **the Lord Himself** is signified by this name.

**The binding of the wounds**  is the restraint of sin.

**Oil** is the comfort of good hope;

**wine**  the exhortation to work with fervent spirit.

**The beast (donkey)** is **the flesh in which He deigned to come to us**. *Means what??*

**The being set upon the beast**  is belief in the incarnation of Christ.

**The inn** is **the Church**, where travelers returning to their heavenly country are refreshed after pilgrimage.

**The morrow**  is after the resurrection of the Lord.

**The two pence** are either the two precepts of love, or the promise of this life and of that which is to come.

**The innkeeper** is **the Apostle**. The supererogatory payment is either his counsel of celibacy, or the fact that he worked with his own hands lest he should be a burden to any of the weaker brethren when the Gospel was new, though it was lawful for him “to live by the gospel. *← This must be* ***the Apostle Paul***. // end.